

Bible and the "means to be employed," according to the programme prescribed in the new as well as in the old schools. Complete secularization is not without supporters in different classes of citizens, but the Protestant clergy "en masse" look at it as the most dangerous thing after the Catholic teaching. The rev. gentlemen accept with enthusiasm the new laws because, while repudiating the Catholic doctrine, they do not admit of secularization and because they are in reality but the continuation of the Protestant schools, such as some of the clergy and laity of the different denominations have made them, through the Protestant section of the board of education.

It is very difficult to imagine what has been printed in the press and what has been said in different political and religious meetings to prove, sometimes indirectly, but always with evidence, that the school question of Manitoba is purely and simply a religious one. I will not make any quotations, it would take a large volume to reproduce what has been said coolly and in a becoming manner, but it would take many large volumes to contain the violent language, the accusations and insinuations of all sorts against that scarecrow, that people dressed and stuffed according to their ideas and which, through stupidity or malice they call the "Romish church."

In the midst of this coarse and absurd trash, had anyone, just and disinterested, the courage to raise his voice to appeal to common sense or to the most elementary sentiments of justice, what has not been said against such persons? They were so many Judases, traitors to the Protestant cause, sold to Rome, to the archbishop, to the hierarchy, and other stupidities of the kind. I beg the reader's pardon for making even a passing allusion to all these painful occurrences. I do it merely to prepare for the following question: Why become so blindly sectarian in upholding a school system, if not because the system itself is sectarian? Why such appeals to fanaticism, made in season and out of season, everywhere and on every opportunity, if not because the schools spoken of are in reality what people pretend they are not, Protestant schools; but enough on that humiliating aspect of the question. I will now prove that the public schools of Manitoba have secured the official approbation and the support of the religious denominations, which had most contributed to mould the Protestant schools under the old regime.

The Presbyterians assembled in synod in Winnipeg, the 22nd of November, 1892. The question of public schools was again discussed at great length; the Rev. Dr. Robertson moved a series of politico-religious resolutions, which he supported by a speech of the same character; contending, among other similar reasons, "that a system of separate schools (read Catholic schools) could tend to fortify a

sentiment of annexation." The Rev. Peter Wright "had very much pleasure in seconding and in cordially and gladly supporting the resolutions; the latter did not at all contemplate doing away with any of the existing religious exercises. If they did he would not second them. . . Engage only Christian men and women. While there were exceptions, there was no class of people for whom he had a higher respect than the school teachers; and a Sunday seldom passed that he did not give thanks from his pulpit for the help rendered him in church work by Christian school teachers."

The Rev. J. Pringle "regards separate schools as a curse to any province or any town. He was glad we were not left to the alternative of separate or secular schools; if we were, he would go in with his might for secular schools."

The Rev. Principal King opposed the last four resolutions of Dr. Robertson, saying: "It was a mistake to bring such questions before this church court to make their beloved synod the tool of some political party. He washed his hands clear of the whole thing." The venerable doctor also said: "That he could not agree with the sentiment of one speaker, looking to the relegation of religion to the church and family alone." He moved as an amendment to Dr. Robertson's resolutions, that all the clauses be omitted except the first one which reads as follows: "That this synod, in accordance with the position taken at previous meetings of synod, in favor of national schools established in Manitoba in 1890, desires to express its continued anxiety for their complete establishment throughout the bounds of this synod." The proposition was adopted.

The Rev. Principal King then moved another resolution, seconded by the Rev. P. Wright: "That the synod, in harmony with the decision of the general assembly of 1889, on the subject of religion and instruction in the public schools, would earnestly depreciate any change in the existing school law of the province of Manitoba, in the direction of the withdrawal or the abridgement of the right now enjoyed by the people. . . He thinks that such abridgement would be both dishonoring to God and injurious to the interests of the state." The resolution was adopted.

I confess that I understand nothing in the ordinary language if all these assertions of the Presbyterian synod do not mean: (1) That the Catholic schools must be by all means done away with; (2) that secular schools must also be opposed; (3) that one must use every effort to maintain the actual schools with the continuance of their religious exercises. In other words, and according to my proposition, the Presbyterian synod proved that the actual public schools, are and should not cease to be but the continuation of the Protestant